Volume VII Chicago, Ill. January, 1931 Number 10

The Liberalist

THE NEW YEAR

"A flower unknown: a book
unread:
A tree with fruit unharvested:
A path untrod: a house whose
rooms
Lack yet the heart's divine per-
fumes:
A landscape whose wide border
lies
In silent shade 'neath silent skies:
A wondrous fountain yet unseal-
ed:
A coffer with its gifts concealed:
This is the year that for you waits
Beyond tomorrow's mystic gates."

—Horatio Nelson Powers.

Published monthly by

The Peoples Church

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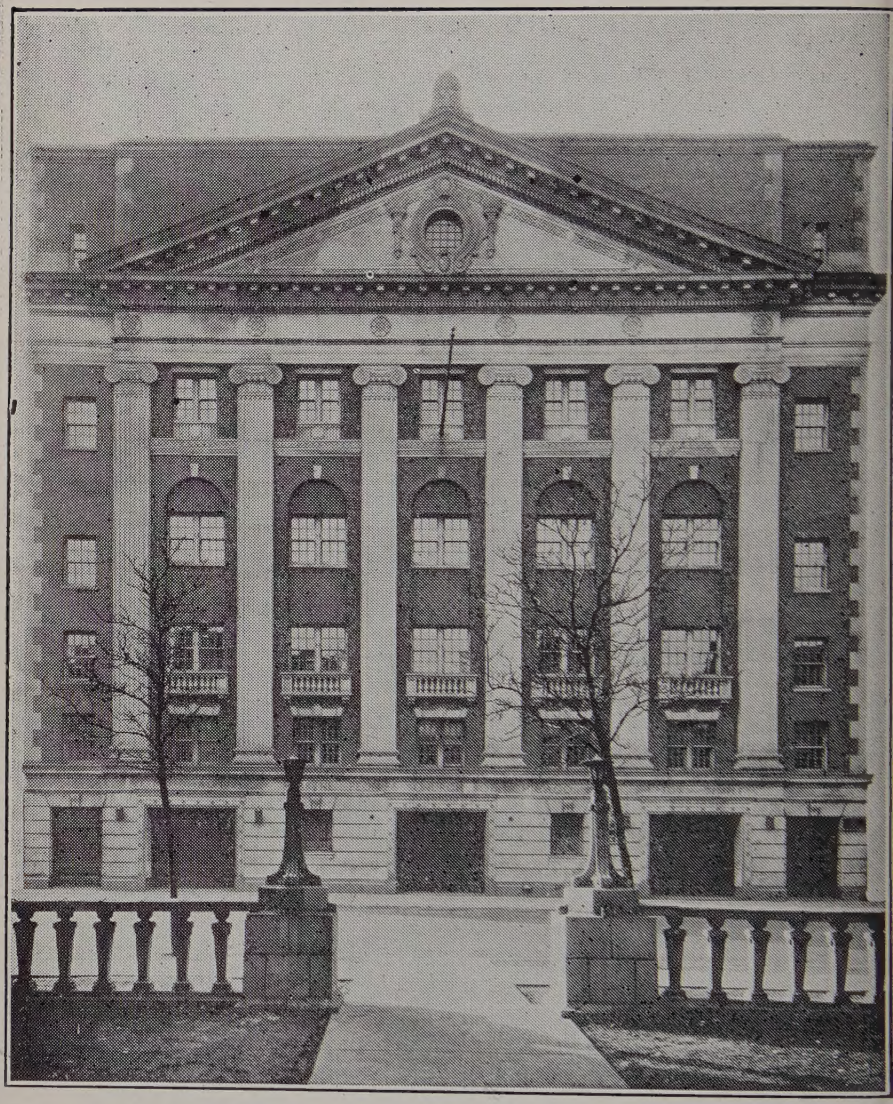

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE. Near Sheridan Road.

THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume VII Chicago, Ill., January, 1931 Number 10

MEDITATION

"We are very grateful and deeply appreciate today that there does break through the darkness, and there does surmount the obstacles of our little, petty and insignificant lives, a great cosmic force, and we would have today in our meditation and in our thought together such a moment. Everything that is limiting, everything that is destructive, everything that is coercive, everything that is deadly, everything that would prevent the highest expression of that loveliness which is life, in our humility and in our hopelessness, we would ask today that it be taken from us. That, for a little time, while we tarry here in the beauty and in the quiet, in the loveliness of this service together, we might have contact with those eternal and cosmic forces which are there, somewhere, in the background of it all.

When our own energies have been exhausted, and our own forces have been lessened, and our own intellects have been made dull and stupid, and our own hearts have lost the resiliency and buoyancy of life, we would put ourselves in such relationship with the great eternal forces, the source of inspiration of everything fine and lofty.

We would ask that all these barriers, all these limitations of the flesh, all these obstacles that seem sometimes to be so impenetrable, that these things, for a little while, for a vast number of human hearts, might be levelled like the prairies, may they be defeated in our lives. May we linger for a moment in the presence of that exultation and that sublime ecstacy which comes to every human heart that has been able to overcome. Teach us today the art of overcoming that defeatism and all that it implies. May it never take possession of our lives.

May everyone in this service, and those listening, feel the dynamic coursing along the electronic waves of ether; may they feel the great power and strength that comes from these things.

We would see through the mists of the morning, we would have the consciousness in our hearts that somewhere there is the brilliant illumination of that divine warmth and light and love, without which the arid soul of man would die and wither. And so, to every heart here, to everyone listening, irrespective of color, or creed, or race, or religion, we would send to them the very best expression of brotherliness, of understanding, of kindliness that we can master, and, perchance, these words may now be falling upon ears in a sick room somewhere, in some hospital, perhaps someone that has suffered long and patiently, and perhaps someone who is just a little discouraged with it, perhaps it will go to those whose remorse is eating out their hearts and there is no loveliness in the day because there is only unloveliness in the life, and wherever men and women are trying today and have been defeated, and wherever they are sick and weary and saddened, may that beautiful miracle of the divineness of love be expressed in their lives, and may it be a natal day for hope, a natal day for love,

a natal day for faith, and when we have wallowed in the gutters of life, when we have tasted life in all of its brutality, may we turn our faces toward the light, far, far away that light may seem, but if we keep our faces toward it, its warmth will finally find our hearts.

May kindness and love and understanding and sympathy and constructive attitudes be everywhere today while we attempt to stand in the presence of the eternal realities of divine character."

"WHAT IS BEING MODERN?"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 11, 1931. Stenographically Reported

"My subject this morning is 'What Is Being Modern?' If I were to select a text from sacred scriptures or secular scriptures as the basis about which I would attempt to construct what I have in mind to say this morning, I should choose these words as illustrating the thesis of the address of the morning: 'Prove all things; hold fast to that which is good.' What is being modern? Prove all things; hold fast to that which is good.

I do not suppose that there has ever been an age, in these twenty or forty millions of years that human life has been attempting to adjust itself to the environmental conditions of earth, where there has been a greater variety of attitudes to modern things, so called, than this very moment in which we live.

To every age, at the time it had its problems of modernity, and what I am going to try to call your attention to this morning is this—that the confusion which sometimes results from thinking of modern things and contemporary things is a confusion that most of us could avoid—there is a difference from being modern and being contemporary. All contemporary things are not necessarily modern, and all modern things are, in a very limited sense, necessarily contemporary. And so, to stand at the sidelines of life and watch this passing show, this little panorama of modernity, and attempt to see in it certain constructive values, which, when properly applied to your individual life, and to mine, will give us an exalted idea of the dignity and importance of human life, and at the same time will result in a contribution from us toward life of deepened value, and that is our only concern.

Now, let us see, for a moment, if it is possible for us to define what we mean by being modern. You know the phrase and know it well—"She is a modern woman," "He is a modern man," "That's a modern house," "There is modern art," "That's the modern treatment of literature," "This is modern music." What do you mean when you preface your conception of life in any of its terms by the word "modern?" Most of us mean contemporary that has within itself some evidence of unusual expression, sometimes with which we have had no experimental relationships. So, when we are face to face with the new type of poetry we call it modern, but it would be exceptionally interesting to have some, who are completely captivated by an idea of modernity, realize its antiquity. Much of art that is called modern art is modern only to the mind that does not know the history of art. Much of literature, called modern, is modern only to the mind that is not conversant with

much of literary development. Much of that which is called modern in music, if we were to know some of the early hunger and passions of the elemental heart of man, when he first was sensitized to the value of sound, probably by the wind blowing through the rushes or the reeds, and he developed, in those early days an expression which had in it tone relationships and values, would evidence the very fundamental principals that we speak of as modernity. Never mistake the unusual and merely call it modern. That is frequently evidence of a poorly informed mind and evidences a very great limitation of understanding, merely because anything in life of any character whatsoever presents itself to your own sensitiveness as being so absolutely new, do not confuse it as being something absolutely modern. The modern is not necessarily new, and the new is seldom modern in its philosophical sense. So, when we apply this idea of what it means, "what is being modern?" to the whole territory of our lives and seek to circumscribe that with an attitude toward life that will be sufficiently comprehensive to give us a working philosophy of life, what is the thing for us to work on and to discover?

Something is taking place in the very basic structure of our whole civilization. Just what that something is is still in a very speculative situation. The best minds of the world, best in philosophy, best in art, best in religion, best in science, are all of them seriously and honestly attempting to so touch, with such deftness, the problem of modern life that you and I, who are of lesser intellectual caliber, might be able to experience some sort of vision as to the way out of our restlessness, chaos and confusion.

But we are so close to life that some of us cannot see life. We are so contemporary that the real spirit of modernity cannot take possession of us, we are swayed by the veneer and the superficial character of much of our civilization, to the extent that a great many of us are taking for reality that which is appearance, and every philosophical mind knows this, that today the greatest problem that confronts the intellect of man is this problem of reality. That's the greatest problem of the world, and how are we going to so develop our intellects and our lives that it is possible for us to distinguish between the superficial and the ephemeral, the dilettante, that which is only of the transitory significance of life in contradistinction of the great fundamental relations of life.

That's the problem of modernity! That's what it means to be modern. Any mind or any heart is a modern mind and a modern heart that entertains toward life the quizzical point of view to the extent that they are after realities. That is why there is so much that passes as modernity which is not modern at all. That is why the naive, the novel and unusual, the sophistication, in religion, in drama, in literature, in poetry, may not necessarily be modern at all, for modernity is the real quest of reality, and the real artist is never satisfied with being a dilettante, he never is, the real basic character is never satisfied with superficial impressions, he never is! The real fundamental strength of a person's character is never determined by their reactions to the superficial. They are never interested in the superficial, they are only interested in the real, and art and government and education and religion have come to that place in their development now where the attestation of their survival values is to be found in the discovery of their realities. And so, what is real in art, in government, in education, in emotion, in the creative forces of life, is the concern of the modernist, and the modernist is never swayed by the tyrannies of the past, that is the reason he is a modernist. He is never confused by the mere sug-

gestions of traditions. The true modernist does not know traditions only insofar as the tradition affirms or denies his quest for reality. The only importance of tradition is either to affirm or deny the quest for reality.

And this morning, as I am now attempting not to pay attention to the sophisticated and to a shoddy intellectualism, but underneath, down to the basic bedrock of a real elemental thinking process, I want you to see that that is true, for after all, there is no way to solve any of the problems that you and I have to contend with until we first solve them through the high instrumentality of intellect. Consequently, the modernist today, in every department of life, is a man and a woman who concerns themselves with reality and not with the surface, and anything that does not ring true, in any field of life, with the essence of reality and the sincerity of its purpose, is not modern, for all modernity is but another step as the years unfold, and the modernism of this generation will not be the modernism of the next generation. Modernism is always a step, it is never a plane, and to so experience and to so develop and master those instrumentalities and those agencies for understanding reality, in the quest for that reality, is the surest evidence of what it means to be modern.

How does that quest express itself in the government of the world today? By experimentation. What is the attitude of the true modernist? It is the attitude of the true scientist, for in the world of experimentation today we find that the whole world is a laboratory. There is not a nation that dares express itself in terms of finality in government, not even this nation. That man would not command the respect of universally tutored minds, or well informed individuals, who would dare assert that even the democratic experiment of the United States of America is the last word in human government. We have too much that is utterly destructive and experimental; that has been revealed in the very processes of our own government. To say that a democracy and a social operation of the necessities of life that would put millions of men out of work is not an economic experiment, would be untrue, would it not? Any man who would simply intimate that we, in the realm of government, had reached the highest expression of government would be so naive in his utter ignorance that the really disciplined and enlightened mind would have only kindly charity for such assininity.

The mere fact that we cannot express ourselves in terms of finality means that the modern attitude, as applied to government, will stand for a continuation of experimentation, and all devotees of the past do not stand for experimentation, they say the matter is settled, and they say: "We have found the last word in government, in religion, in science," in this and that! What business man is there in America today, who really has made a serious study of economics and who knows anything about economic determinism and who has studied the relationship of the historical values of man's manufacturing processes,—what business man is there in the world today that dares intimate that business has reached the position of finality in its character? If it has, then God help the world, that is all I have got to say. If we have come to the point where business itself, all that we have known of as business, can say: "Here is the highest expression of the technique of business!" and it has done what it has done; if there can be no modern application to the territory of business, then there is nothing for the future but inevitable disaster. If we cannot have a modification and growth and development, then there is nothing that has survival values in the present contemporary scheme of things.

But my chief interest this morning, and the application, is not in the territory of the arts, or of business or government, my chief application, and that which befits the pulpit, is in the territory of religion, and in this territory I shall attempt to make an application of the same intimation that I have suggested in the other branches of life. What about religion? If it is quite true that we are in an evolving, changing, restless, chaotic world, and from the very foundation seems to have been shaken and disturbed to the extent that the reactions on the part of many are such that they feel that the whole affair is a dismal and colossal blackness. If the restlessness of human hearts, in an age like this, is such that religion has nothing to answer them except pointing them back across the centuries to some sort of a tradition of religion, then what are we to say of religion?

Can we admit that the same law, which governs and applies to all these other departments of human life, ceases to be operative in the field of religion? I accept life as one. To me life is just one fabric, it is woven on one loom. There may be a variety of colored threads in the warp and woof of the fabric, but it is only one fabric and cannot be separated into compartments, and that I cannot cut off a piece of the fabric to match whatever little idea of coloration I might have for my own eyes. That life is one fabric and the constituency of life is one idealism, and the reality of life is to be found in the quest of "oneness," and the highest expression of life is to be found in the ideal of the "at-one-ment," not in the ideal of these theological values, not at all. At-one-ment with life, that is the highest expression of life, and, my friends, if that is true, and I believe it is, then you cannot take life, and you cannot say of religion and its relationship to life, that here is a static institution, or principle, that seems to prevail over one particular and specific moment of the development of the race, and that was signed, sealed and delivered, and for the centuries that are spent, would admit of no violation as to the processes of experimentation that might be brought to it. I know the quest is universal. I know that more people are interested in religion than any other thing in the world. I know that there are more queries in the hearts of the people in this audience this morning about religion than any other concern of their lives. To those of you who solve the problem by immediately dismissing it, the world has lost any vitality, the motivation has been destroyed and they discard it as something that has to do with racial folklore and inherited predisposition, and all because they do not identify in religion anything that has to do with modern things. All the arts of religion are dead to their lives, it has been many years since a prayer has been framed upon their lips, they have not opened a book dealing exclusively with religious problems and philosophy in many, many years. They have eliminated themselves from any relationship whatsoever with the motivation of life. They might be called religious, and yet underneath, deep down in the wellsprings of their being, there's the quest for reality, and the same universal quest is the quest that is in the territory of religion.

Those of you who know your John Dewey, know that the first sentence he uttered in the Gifford Lectures—the greatest series of Gifford Lectures was presented by John Dewey—and how so many of us can be satisfied to deal with the cheap, shoddy, ephemeral thinking on these questions is more than I can understand. The hardest thing in the world that a person can do is to think, and because that is true the world is largely composed of people who do not want to think, and cannot think, and unless they are entertained, or thrilled, or made

to laugh or cry, or have their emotions tampered with in the orchestration of life, life has no interest. But the most important individual in the world is the thinker, and the most mighty force is a thought, and if we neglect the disciplinary processes that are necessary for the distribution of high thinking in our lives, we are robbing ourselves of the great beauty and joy of this whole experience of life. To have a brain and not to use it is a tragedy. To have a brain and only have it susceptible to that which is perfectly obvious is tragic. To have a brain with its millions of cells and then to only have an infinitesimal amount of those cells coalescing in the integrating process of personality in our lives is the supreme tragedy. And so, when we come in contact with those thought forces that people entertain toward religion, it would be much easier for us to accept the past in religion; it would be much easier for us to pick up a book and say: "I believe every word in that book, and I believe it is inspired from cover to cover" that is easy. It is much easier to entertain an attitude toward a church that it is an infallible institution and represents the entire deposit of the world's truth on religion, and toward that church, and toward that book, we could entertain an attitude and say: "I accept this as final,"—that is easy.

Particularly is it easy when the ground work of early associations and education have been identified with your lives, but it is difficult, and it is very difficult to go against your own environmental influences, for instance, of youth, and pick up that book and say to yourself: "What about it?"

To be modern is to entertain an attitude of experimentation, and to take that book and put it in the library of human history and to go into the historical development of its origin and see it in its historical relationship with the centuries. Are you willing to do that? For your answer is what it means to be modern.

What about your church? Do you accept the church because that church has been schooled and disciplined into the very marrow of your bones in your youth, or do you accept a church because it answers, out of its own heart and soul, through experiential contacts with your life?

Have you the attitude toward the past of challenge, or have you the attitude of acquiescence? What about your reason? The same thing applies to every other structure of human life, and when John Dewey opened the Gifford Lectures he made this statement: "In an age of hazard, such as this age is, man is continually seeking for security."

Now I come to the application. In an age of hazard—of course it is hazardous, it is always hazardous to think, because, if you are adventuresome in your thinking, you are going to be adventuresome in your living, and Mussolini's motto is apropos just now—"Live dangerously!" That's his motto, and when John Dewey intimated that in an age such as this there is an effort for security, therefore what are we going to find? What is the stabilizing factor in the midst of everything unstable? What is the anchorage as we seek security from the storm of things, what is it?

Well, I came home the other day. My train was pulled by a great mighty engine, a glorious piece of mechanism, and why was I privileged to come home at more than sixty miles an hour at places? Why? Because someone held on to the theory of Isaac Watts. Because someone held on to the theory of Isaac Watts, that's why! Why are they flying across the skies, as they are, with increasing success as the years go by? Why? Because someone held on to the theories of Orville Wright, that's why. Why are we doing what we are in modern life today? Because someone held on to certain fundamental theories

of human development, that's why. And to be modern does not mean to be clever, to be transitory; to be modern, in its highest sense, is to hold on to those eternal values that have been the contribution of the centuries. In other words, a new adjustment of what you consider traditions in art, in poetry, in drama, everywhere.

Here is an illustration of what I mean. Why was Admiral Byrd the only man to every fly over both poles and in that wonderful experience which he had in the Antarctic and in Little America, when he waited for weeks for atmospheric conditions to be right, and for visibility, and then his plane with equipment that were the eyes of man, and he piloted that plane over the South Pole for the first time. How could he do it? Eliminating all the perfectly obvious reasons of how and why, there is one that must not be neglected, and that reason originated in the Court of Henry the Second of England. It had nothing to do with today at all. The reason he could do it was because at the time of Henry the Second of England—you who know your history know when that was, and the rest who don't know I am not going to tell you because I think you ought to look it up—in the time of Henry the Second of England, some sailors off the coast, in a deep fog, one of them made the interesting observation, in handling some tools that they were working with, that a needle, when brought forth to face with magnitized iron, would swing in a circle for a moment and then stop, and it occurred to that man that if that needle would only stop in the same place and bearings were had, that needle would always point one way and he could steer his ship in a fog, and it was not until later that he discovered that the way that needle always pointed was toward the North, and because someone carried on in the terms of scientific experimentation with the compass, centuries later Admiral Byrd could fly over the South Pole and direct his craft with the mastery of knowledge.

What I am trying to say, and finally, is this: Let us not deceive ourselves about these things. Don't you know that if you retain your fashion long enough you will be in style some time? Don't you know that all these things that are thought of as so modern, in the long run, are not modern at all in a superficial sense? I remember I was considered old fashioned when I would go to banquets to speak and I would wear a tuxedo, and because with me comfort always comes before style, I wore a low collar and everyone else wore a wing collar with the necktie outside, and I sat there in my low collar very comfortable, and now it has been very refreshing and amusing to note that it has become the style and quite the latest thing, for men to wear a tuxedo with a low collar. All I had to do was to wait long enough and I am in style!

That's the thing I am trying to say about life. That is what I am intimating in this whole attitude of being modern, it means to keep your mind alert, to keep alive the process of thinking, to test out everything, basic and elemental, test out all these things, but you cap it all by what? By carrying on and projecting into life that which is eternally worth-while. That's the gist of the whole business! Project into life that which is enternally worth while, "prove all things, hold fast to that which is good." That's modernism! "Prove all things." What does it mean, "all things?" Does it mean that I am to believe everything they tell me in religion, not at all. That I am to believe everything they tell me about a book? Not at all. That I am to believe everything they tell me about a church? Not at all. Do I believe that there is any statute of limitations that applies to religious truths? Not at all. The man that will stand in this pulpit fifty years from now and who reads some of my ser-

mons, if they live that long, will wonder what kind of a reactionary conservative I am—that is what I am. More light is going to break forth than the world has ever known. Don't accept anything that closes its books. Any church that says: "I am the only church, there can be no other," the mere fact that it takes this attitude evidences that it is afraid of its own future. Do not accept any book with terms of finality. Do not accept any morals, any art, any education, anything. "Prove all things," but remember, my ultra modernists, when you have proven all things, the other part of the attitude is to have the willingness and the courage "to hold fast to that which is good!"

That's the secret of it, prove everything, find out the lies of the centuries, they are full of them; find out the lies of art, it is full of them; find out the lies of science, it is full of them, and when you have proven it wrong, all wrong, or when you have proven it right, all right, then be strong enough to "hold fast to that which is good," and when you do, then nothing else matters!

IN MEMORY OF MABLE SINCLAIR

In the dusk of late afternoon when but a few hours remained to the old year's end, and we of life would soon be gaping down the path of the New Year, Mable Sinclair passed through the Portal of the Experience of Death.

After a very serious major operation on Monday morning no encouragement was held out by her physicians for her recovery.

Mrs. Sinclair had been in The Peoples Church for over fifteen years, and a member for most of that time. Her Church was obviously the deepest interest in her life particularly since her husband passed on seven years ago, and her mother three years ago.

Every activity connected with the Church was of vital importance to her, and the Sunday services to use her own words, were "the bread of life." She was always present even when she was too ill and should not have come.

She will be greatly missed by young and old—Her radiant smile, the sparkle in her dark eyes, her loyalty, enthusiasm, and sincere desire to be helpful; her courage and vitality of character in long suffering,—and she has suffered much!—The way she bravely met the great emergencies of her life, the bereavemnts which took all that was dearest—and still she smiled—and carried bravely on! Her friendliness to everyone, and cheery greetings upon all occasions—all this made a personality that will live on in the memory of those who knew Mable Sinclair.

When the drive for the building fund for our church was conducted some years ago, Mrs. Sinclair was captain of one of the groups, and at the close of the campaign it was found that Mrs. Sinclair had the largest total to the amount collected (or pledged) of any of the workers.

The Board of Trustees presented her with a wrist-watch as a token of esteem and appreciation, and she said she never was as proud of any gift in her life. So in a large way Mrs. Sinclair really helped to build The Peoples Church.

It was fitting and beautiful that she was brought for the last time to the Church when the funeral service was held Saturday morning, January third, thus for a little while to rest in the place she loved so dearly, surrounded by friends and flowers. Mr. Flandorf at the organ played exquisitly soft, sweet music, and Miss Sherman, a member of the choir and a personal friend, sang. Dr. Bradley read the service and paid loving and beautiful tribute to this dear and loyal friend—Mable Sinclair.

"Keep for us, Oh friend, where'er
Thou art waiting, all that here
Made thy earthly presence dear;

Keep the human heart of thee;
Let the mortal only be
Clothed in immortality."

(Interment was made in Oregon, Illinois.) G. T. B.

THE WOMAN'S CLUB

The Mid-Season Luncheon of the Woman's Club is always a brilliant affair—one of the special occasions anticipated with pleasure before the date of its coming on the calendar and lingering in memory long after it has passed.

This function was placed considerably earlier in the year book this season than heretofore, appearing as the first social activity in the New Year, falling on January 5th.

The luncheon was held at the Steuben Club, 188 W. Randolph Street, in a spacious and beautiful room which lent itself nicely to the occasion.

The speakers' table was decorated with pink roses, the club flower, and candles of the same color.

There were 146 present. The guests of honor were Mrs. J. J. Reynolds, President of Ninth District, Mrs. Tuckerman, of the Park Ridge Home for girls, Mrs. Justice of Edgemere Club, Mrs. W. H. Hermsdorf and Mrs. Jane Waters French both past presidents of the Woman's Club of the Peoples Church.

These were all introduced each making appropriate remarks. Mrs. Chas. L. Roberts, President of the club presided, making all introductions and greetings. Mr. Walter Flandorf, organist of the Peoples Church, pleased the audience not alone by three lovely numbers on the organ, which is one of the appointments of the Steuben dining room, but also by his original and peculiar style of wit.

Dr. Bradley, speaker of the day, gave a brief but forceful address on the "Aims and Ideals of The Club." After Dr. Bradley's address Miss Reta Smith closed the afternoon with light entertainment of a most charming and delightful type, her program being "The South in Song and Story" done in lovely old time costumes.

Miss Smith and her sister Mrs. Bruce have been popular on Club programs for several seasons, known and welcomed as "The Southlander Team." The sad announcement was made that Mrs. Bruce had passed away only a month ago, a victim of pneumonia. Some of the exquisite pink roses which had graced the speakers' table were sent to Mrs. Bradley who was not present on account of illness. And so another Mid-Season Luncheon will go down in Club memory as a successful and beautiful affair.

On January 11th, The Study class was held at 11:00 a. m.

Luncheon and social hour at noon. The Educational Department opening the program at 1:00 p. m. with Current Events, and then a very fine lecture on "Gardens in Japan" by Dr. Coleman illustrated by slides in color of Japanese gardens taken during his residence there. This gave one of the loveliest programs of the season. There was a large and appreciative audience.

G. T. B.

THE UPTOWN PLAYERS

For the past four weeks the Players have been working hard on their coming production, which is to be presented on the nights of February, the 3rd, 4th, and 5th.

A very different type of play has been selected for the coming production. That is, different from the type of plays which have already been presented this year.

"The Silver Cord," a three act comedy-drama by Sidney Howard was first produced in 1926 by the New York Theatre Guild.

The theme running through the play is that of a selfish mother who cannot sacrifice her two sons to the world.

She plans and schemes in every way possible to keep her sons near her always.

The mother will be played by Mrs. Geo. Schulten, who is President of the Players and Miss Marjorie Schulten, the president's daughter will appear in her first full-length production for the Uptown Players. Other members of the cast are Miss Joi Sim, Mr. Arthur Bluhm and Mr. John Graham.

The January Tea, which was held as always the first Sunday of each month, had another excellent program. An original one act play, "Thunderdrums" by John Graham, was presented for the first time. Mr. William Hodge who was guest of honor spoke very highly of the play. "The play was gripping and held my interest throughout," Mr. Hodge said.

The musical program of the afternoon was received so well that Mr. Marshall who conducted the quartet has promised to repeat it again in February.

FEBRUARY PULPIT SUBJECTS

For many years Dr. Bradley has presented during the month of February a series of addresses dealing with great personalities. It is always the month of biography in the Peoples Church of Chicago. This year he announces a series for the Sundays in February which will challenge the attention and the interest of the congregation and the members of the radio audience. The following subjects and the dates on which they will be given are printed below:

Sunday Mornings—10:45

1—"Thomas Paine"
8—"Abraham Lincoln"
15—"Benjamin Franklin"
22—"George Washington"

Sunday Evenings—7:30

1—"Stalin—Man, Message, Machine"
8—"James Whitcomb Riley" Lecture-Recital
15—"Woodrow Wilson"
22—"Theodore Roosevelt."

PASTOR'S CALENDAR

Dr. Bradley made the following engagements during the month of December:

1—Address, Woman's Club
1—Cabinet Meeting
2—Invocation, Agricultural Society
2—Address, Northside Animal Shelter
3—Address, Austin High School
4—Address, Mooseheart, Ill.
4—Address, Chicago Icelandic Association
7—Two Sermons, Peoples Church
8—Board Meeting Peoples Church
9—Uptown Players
10—Address, Logansport, Ind.
11—Address, Food Products League
14—Two Sermons, Peoples Church
15—Meeting with Choir
16—Address, Milwaukee Auditorium
17—Address, Gregory Parent-Teacher's Association
18—Address, Radio Station WIBO
19—Laymen's League Meeting
21—Two Sermon's Peoples Church
22—Address, Advertising Men's Post
22—Annual Party Church School
25—Christmas Sermon, Peoples Church
28—Sermon, Peoples Church
28—Annual Recital, Church Choir
29—Luncheon, Chicago Minister's Association
30—Address, Kiwanis Club, Ft. Wayne, Ind.

FUNERALS

December

1—Mrs. Ned Lucas, Interment, Graceland
1—Mr. Jack Spaulding, Interment, Toledo, Ohio
2—Mr. James F. Seaman, Interment, Montrose
5—Mr. Joseph Rein, Interment, Woodlawn
15—Mr. Joseph Farrar, Interment, Irving Park
19—Miss Ann Mann, Interment, Rosehill

23—Mr. Harve R. Moore, Jr., Interment, Rosehill
23—Mrs. Caroline A. Wittenborn, Interment, Memorial Park
26—Mr. S. H. Brand, Interment, Memorial Park
29—Mr. Herman C. Roesch, Interment, Montrose
31—Mr. S. A. Meyer, Interment, Rosehill.

WEDDINGS

December

6—George F. Winkler and Effie Phillips
20—Walter Morawski and Mary Folear
25—Talton W. Morley and Rose Alice Wilson
26—J. V. Norton and Ruth Ketcham
27—John M. Winscott and Julia Edith Burrows
27—Judson G. R. Smith and Anna G. Kustner.

NEW MEMBERS

On the first Sunday in January the following people united with the Peoples Church of Chicago:

Mr. James L. Banard, 4330 N. Hermitage Avenue

Miss Flora Banard and Mrs. Nettie Banard, 4330 N. Hermitage Avenue

Mr. and Mrs. Richard T. Brannon, 701 N. Brainard Avenue, La Grange, Ill.

Mrs. Edna Crane, 1157 Diversey Parkway

Mrs. Lucy Emke, 2016 Holly Avenue

Mrs. Laura Estry, 3733 Eddy Street

Mr. John Frietag, 5143 George Street

Mr. C. F. Friese, Jr., 6053 Eddy Street

Miss Bernice Hoering, 3640 Bernard Street

Mrs. Mary Hoering, 3640 Bernard Street

Mr. and Mrs. James W. Jackson, 2336 Grace Street

Mr. and Mrs. John Keyes, 2016 Holly Avenue

Miss Flora McGlasson, 5000 Kenmore Avenue

Mr. and Mrs. Herbert William Newell, 830 Leland Avenue

Mrs. A. L. Nicholson, 4867 Kenmore Avenue

Mr. O. Schulz, 407 Center Street, Valparaiso, Indiana

Mr. C. Whitney Stevens, 705 Garrick Building

Miss Betty Widgery, 1218 Washington Street, Evanston, Illinois

Mr. and Mrs. Ernie J. Zander, 4725 North Sawyer Avenue.

SUNDAY EVENING SERVICES

Every year Dr. Bradley holds services Sunday evenings in the church beginning with the first Sunday evening in December and running thru to Easter night. The success of these services has been unprecedented from the very beginning. Every Sunday evening finds the auditorium packed long before the service is to begin. Hundreds have been turned away from every service. There are no meetings like them in Chicago. In early January Mr. E. M. Nolen a member of the radio audience and on the Pastor's Cabinet as representing the radio audience was able to get donated to the church a Public Address System which has been installed in Channing Hall thus increasing our seating capacity about 500. The service can be heard perfectly in Channing Hall by means of two amplifiers. Channing Hall is packed every Sunday evening. The response of the people to our service is a great inspiration to us all. Never in the pastorate of Dr. Bradley has he had congregations like those of this winter. Members of the radio audience when visiting in Chicago are always welcome to the services of the church.

VIGNETTE

A January Afternoon

By Grace Thayer Bradley

From the wide east window of the study I've been looking at the fascinating picture which meets my gaze and holds me in its spell!

Way out at the horizon an ice

flow, snow crusted, its whitness enchanced by the pale sunshine of the winter afternoon, resembles a shore line of distant land. And from this imaginary shore come rolling— tumbling —undulating, long sweeping swells of blue-gray water —amber —yellow—green— over all a silvery blue sheen— indescribably colorful—like those semi-precious jewels, the "aquamarine." Fifty feet from shore the swells "break" and sweep in, foam crested, with a loud boom and swish!

Above—the sky is cold pale blue, and at the horizon a solid bank of violet gray clouds, touched with saffron at their peaks by the sinking western sun.

Nearer and nearer the ice flow is carried on the bosom of the waves; the channel between us momentarily narrowing. By nightfall it will be beneath our windows, great blocks of ice piled high along the beach.

The violet and saffron clouds have faded to dull drab, the aquamarine gems have lost their gleam,—the waves are leaden color, and foam whiter by contrast —and their swishing, roaring song sounds menacing and cold!

A January afternoon of violet and grey, sun-kissed, so quickly deepens into night!

OUTWARD BOUND

The tugging ship is unmoored; her sails are filling with the breeze; she sniffs the spray in her nostrils; her rigging grows taut like giant muscles; the course is set; the pilot is at the helm—the New Year is outward bound!

We, too, are a ship. Each New Year we sail forth upon a sea heretofore untraveled by our humankind. The winds of ambition fill our sails, and the waves of adversity dash upon our decks. We touch at ports of call—the old familiar duties; but O, the new ports with wealth of experience and color and adventure! Sail out, O soul of mine, that which alone matters is that the pilot has enough faith to trust the Unknown!

Argow.

DO YOU KNOW

The following five Presidents of the United States were Unitarians: John Adams, Thomas Jefferson, John Quincy Adams, Millard Fillmore, William Howard Taft;

We present to you the following statesmen as members of your own denomination: John C. Calhoun, Daniel Webster, Edward Evertt, Charles Sumner, Fischer Ames and many others;

Let us introduce three Unitarian Chief Justices of the Supreme Court, John Marshall, Joseph Storey, William H. Taft;

Let us present in the field of literature, the following Unitarians: Bryant, Longfellow, Lowell, Whitter, Holmes, Emerson, Helen Hunt Johnson, Bret Hart, E. C. Steadman, Thomas Bailey, Aldrich Thoreau, Louisa M. Alcott;

Let us present the following historians: Bancroft, Mortey, Prescott, Parkman, John Fiske and others;

Let us present the following educators, all Unitarians: Horace Mann, Peter Cooper, Ezra Cornell, David Starr Jordan, Charles W. Elliott, and every President of Harvard since 1810;

Let us present the following scientists: Agassiz, Bowditch, Priestly, Draper, Steinmetz, Millikan, Edison and others;

Let us present the following Unitarian women: Margaret Fuller, Lucretia Mott, Lydia Child, Dorothy Dix, Julia Ward Howe, Elizabeth C. Stanton, Susan B. Anthony, and others.

May the days of the new year unfold for you
Like a lovely white rosebud all jeweled with dew;
May each tiny petal hold blessings alone,
And regret find no place when the rose is full blown.

—Mary L. O'Hara.

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